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PRANAM

SUVA SECTORIAL MAGAZINE



BABA'S CHILDHOOD : ABORIGINAL SOWETO : PACIFIC ISLANDS



SUPREME COMMAND

Those who perform sadhana (meditation) twice a day regularly, the thought of Parama Purusa (the Supreme Consciousness) will certainly arise in their minds at the time of death; their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform sadhana twice a day invariably - verily is this the command of the Lord. Without Yama and Niyama (morality), sadhana is an impossibility; hence the Lord's command is also to follow Yama and Niyama. Disobedience to this command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the path of bliss. Verily is this a part and parcel of sadhana to lead others along the path of righteousness.

-Shrii Shrii Anandamurti

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EDITORIAL

I would like to introduce you to the new look PRANAM.

Beside a general face-lift and a new editor, PRANAM is undergoing what we hope will be a valuable shift in content and format.

Moving away from its previous focus of spiritual philosophy and esoteric experience, our intention is to publish a magazine containing articles on consciousness raising and social justice, as well as all those elements for which PRANAM has become known.

This is not a political conversion but a shift in emphasis away from a subjective/internal viewpoint toward a more objective/social outlook. Please don't baulk all you devotees; devotional stories, spiritual philosophy etc. will still be there but only as part of a whole.

I hope this issue meets some of the goals we have set, and that this and future issues provide you with an informative, inspiring and interesting magazine - one that you will want to read and contribute to.

Dhruva,
Editor.

WORKING IN THE PACIFIC

Didi Malati

Our Sector is unique in that it is comprised entirely of islands - the largest being the "Continent Island" of Australia and the smallest islands being only a few miles in length. These islands, some of volcanic origin, some of coral origin, support varied and rich expressions of the One Universal Human Culture.

In the past, the larger and more developed nations of our Sector, namely Australia and New Zealand, have received much of our attention. However, more recently Ananda Marga has begun to reach the smaller islands which extend throughout the vast Pacific Ocean and work has begun to establish units and projects on various islands, such as American Samoa, Tonga, Papua New Guinea, Guam, the Marshall Islands, New Caledonia, Vanuatu and Tahiti.

I have been working on some of these smaller islands for the past 3 years and would like to share some of my observations on the character of the islanders and their common problems. I would also like to give some idea of what kinds of services we can provide and what form Ananda Marga is taking on some of these islands.

Character of the People

One of the most striking qualities of the island peoples, whether they be Melanesian or Polynesian, is their large heartedness, friendliness and gen-

erosity. A worker going to these areas needn't be much concerned about obtaining food and shelter. The people will welcome him or her to stay with them in their village and share with them and partake of the usually rich variety of tropical fruit and vegetables which abound.

Customs and Family System

Although customs vary from island to island, there are some basic similarities. Many islanders still follow some form of chiefly system. The chiefs have the authority in particular areas or villages and their word is considered final. This chiefly system may exist side-by-side with the official government and may carry just as much or even more importance than the legal government.

Another striking feature of the islanders is their family system. Although the family system takes different forms on the different islands, it is basically the extended family. A child may call several women as his or her mother. Children are often cared for by their aunts, cousins or grandmothers and may be brought up by them instead of by their actual mothers. Sometimes this tendency has been made even more prevalent by modern life in the islands. For example, in American Samoa, children are often brought up in this way while the actual mothers

are in Hawaii or in the mainland U.S.A. (There are more American Samoans in the mainland U.S.A. than in American Samoa itself!) Again, many Tongan women, some with children in Tonga, leave their homes to work in American Samoa in order to earn money for their family, because Tonga is such a poor country. Their children are often left with their aunts or grandparents.

Another striking feature of the Island family system is the position of elderly persons. Traditionally, they command much respect in the society and in the family. When they grow old or get sick, their every need is taken care of by the family. They are never abandoned in "old age homes" like in western industrialized countries.

Common Problems

The islanders also share some common problems. One major similarity among many of the small islands is that many of them have achieved independence only very recently. Previously, virtually all of the islands were the possessions of one or another world power; namely, possessions of Great Britain, France, Australia, New Zealand or the United States. Some of these islands are still the possessions or territories of various powers. For example, Guam and American Samoa are some of the territories belonging to the U.S., New Caledonia and Tahiti are territories belonging to France. However, many of the islands have become independent. Independent island nations in our Sector include Western Samoa, Fiji, Tonga, Vanuatu (formerly New Hebrides), Niue, and Papua New Guinea.

The islanders in these newly-independent nations face similar problems in reducing dependency upon the former colonialists and in developing self-sufficiency. Because of the small size of the islands and their relative isolation, they lack the resources for self-sufficiency and are heavily dependent in varying degrees upon outside aid and upon imports of various products, especially oil.

Another major problem the islanders face is the impact which modern life has made upon their life-style. The islanders have had to make an extremely rapid adjustment from a village-based economy centered upon sharing of the natural resources to a modern economy based upon money.

Some islanders are having great difficulties adjusting to this change and their traditions have been turned upside down. The traditional respect for the elderly and for the chiefs is being eroded on many islands.

Diseases which were once unheard of in the Pacific have now become commonplace. These are the diseases which have long been common in the industrialized countries; namely, diabetes, high blood pressure and heart diseases, rheumatism and cancer. These diseases have reached epidemic proportions on islands such as Fiji and Samoa. The incidence of these diseases is directly linked with the diet of the islanders. Like the rest of their life-style, the diet of the island people has undergone drastic changes, especially for those living near the main centers of population. They have largely replaced their more traditional and mostly nutritious foods such as breadfruit, taro, yam, papaya, bananas, pineapple, coconut and so forth, with such devitalized and empty foods as white flour, white rice, tea, sugar and tinned food such as spaghetti tinned meat and fish. The traditional foods that are eaten are the starchy ones. It is greatly distressing to see people developing serious malnutrition and diseases while being surrounded by many nutritious and healthful foods.

The consumption of alcohol, a substance which was previously unknown in the islands, has become a problem on many of the islands. For example, tiny American Samoa is third in the world for per capita consumption of beer, trailing behind only Germany and Australia.

Task For the Islanders Today

The modern life has reached into ev-

ery nook and cranny of the world - and so it has reached virtually all of the far-flung islands of our Sector. No one can turn back the hands of time; the life of the island people can never be the way it was before their contact with the white civilization. Those who advocate a return to the past traditional ways are unrealistic and anti-progressive. Most of the island people can not be expected to nor would they want to return to the earlier life. It is unlikely that an islander living in Tahiti or Fiji would be willing to give up electricity, running water and modern stove and return to the life his or her people were living before. Most islanders living near the current population centers would never exchange their current lifestyle for a life of subsistence agriculture growing taro and bananas and fishing. Indeed, more and more of the villages further from the towns are being affected by the new way of life.

The people must learn to make use of the modern conveniences while rejecting the negative aspects of the new culture. They must take care not to lose their languages, their sense of history and the things which make their expressions of the Human Culture uniquely beautiful.

The Task For BA'BA's Workers

I feel that the awesome task for BA'BA's workers on the islands is this: to help the people make the adjustment of their traditional culture with the new ways through various social services which are greatly needed on many of the islands.

Many of the islands have similarities in the types of social services needed.

POSSIBLE POINTS OF ASSISTANCE

Hygiene and Nutrition

Although the life in the villages has changed greatly, for many of the people village life still means a thatched or tin hut - but now there is an electricity wire going through it. Even in villages where there is running water, the level of hygiene and sanitation is often poor. The people need education in these matters.

Also needed is nutritional education programs. The people need to be educated to understand the importance of what kinds of food they consume and how the consumption of types of food leads to disease.

Childcare

Serious sicknesses and death is common among infants. Much of this is due to a lack of proper sanitation combined with bottle-feeding. Because the people are fascinated by the modern way of life, mothers think that bottle feeding is an improvement over breastfeeding. Unfortunately, it is expensive and also dangerous when proper sanitation methods are not being followed. The diet of the infants is often harmful due to the changed food habits. It is not uncommon for mothers to put black tea or pepsy into the bottles of small babies. As a result, so many babies develop diarrhea, serious skin diseases and so on.

Gardening

As well as the villagers relying too heavily on starches - either imported white flour and rice, and/or on the more traditional starches such as breadfruit, taro and cassava, villagers are largely ignorant of how to grow nutritional vegetable crops, such as tomato, cabbage, lettuce, eggplant, and carrots. As a result, many of these vegetables are imported from countries such as the U.S., New Zealand and Australia at a high cost. Planned gardening can help develop self-sufficiency in addition to good nutrition.

Education

Education, especially pre-school education, is of vital importance on the islands. Very few islands have adequate pre-school or KG programmes for the development of the child during the first 5 years of life. Most programmes carry insufficient stimulation for the children during these vital years.

BA'BA' NA'M KEVALAM

Yours in Him Alone
Ac. Malati Brc.

SPARKS

The devotee will not only sing spiritual songs and chants (bhajan and kiirtan). They are not seasoned devotees! Those spiritual aspirants who move speedily on the path of evolution towards the Supreme Consciousness will never be blind to the sufferings of countless people around them due to lack of a solid social system, solid economic system and human feeling. If anyone is blind to the ill-management of the social system, they have not been able to understand the Supreme Consciousness fully ...The spiritual aspirants who do not render social service do not have real devotion. In their devotion lies selfishness. The devotees who are selfish do not attain God. Those who are devotees are workers. They will never be afraid to work. They will do maximum work.

BABA ('Astitva and Shivatva')

...No movement in this universe is possible without encountering opposition. Wherever there is movement, there is opposition also. The result of struggle against this opposition is termed progress. The more one desires to proceed vigorously to the goal, the more one is to struggle against opposition. Thus those who are adverse to struggle can never progress. They lag far behind, what to speak of progress. That's why struggle is the essence of life.

BABA ('Cosmic Vision' 1979)

He is with you always. You are never alone. Sometimes there arises in the mind a defeatist complex, 'Oh, I am defeated in this project! Oh, I am defeated in this struggle for existence! When your father is the Supreme Father, when your father is the most powerful entity in the entire universe, why should you think that you have been defeated in this struggle for existence? No! A bright future awaits you - your future is glorious, your future is luminous, your future is effulgent.

BABA (Caracas, Venezuela, 1979)



AUSTRALIA'S LITTLE SOWETOS

Janak

For the last two years, Janak has been working for the Aboriginal Legal Service as a solicitor.

Most of this time he has spent in northern NSW in the township of Walgett which has a large aboriginal population.

Janak writes about his experiences in Walgett and how this town presents a shameful example of what is generally occurring in towns with significant aboriginal populations.

The town of Walgett has a population of approximately 3,000 people, of which 1,400 are aboriginal. They either live in the town proper, on Namoi Reserve (just on the outskirts of the town) or at the Gingie Mission (about 5 kilometres from the town). Namoi Reserve and Gingie Reserve/Mission are currently owned by the Aboriginal Lands Trust.

The people at Namoi Reserve mainly live in shanty style houses built by themselves out of bits of wood and tin sheeting. Many of the houses have only dirt floors. Their water supply has to come direct from the river instead of from the dam which supplies the town. All the roads on the reserve are dirt and gravel and become impassable to traffic when it rains for any length of time. Most of the families living there, live in overcrowded conditions.

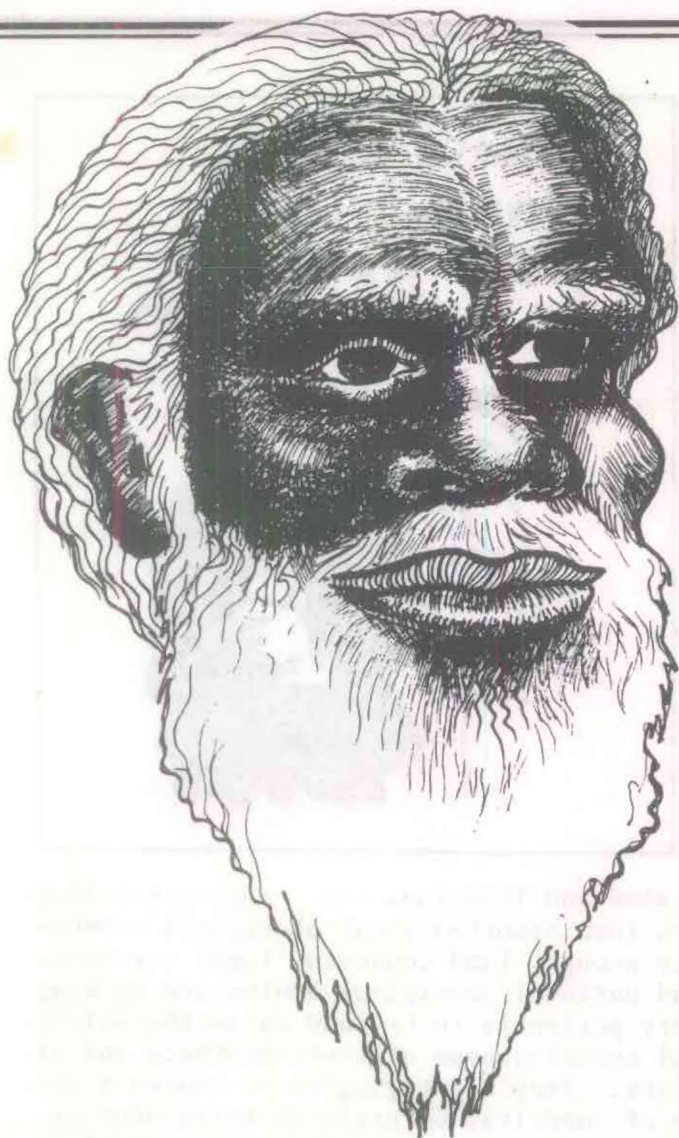
Ninety per cent of the aboriginal population in Walgett is unemployed. Therefore, almost everyone is dependant on some form of social security. Day to day existence revolves around pension-day.

Young and old are constantly visible on the streets. To any traveller passing through Walgett, down the main drag, it might seem that the entire population was ab-

original, as there is hardly a white person to be seen on the street. This is because during the day, all the white members of the community are either at their jobs or at home. At night, they are either at home with their family or in their clubs where few aboriginals are members.

Members of the white community are upset about the constant presence of aborigines on the streets. They are always to be seen sitting outside the pubs, the shops, the supermarket, the post-office and most everywhere else along the street. And many of them are in advanced states of intoxication, even by ten o'clock in the morning. They complain that the aborigines make the town look dirty and derelict. Such is their concern.

The town is full of aboriginal alcoholics of all ages. Many become alcoholics by the age of 19. It was not too long ago when the older aboriginals remember being refused service at local bars; it was against the law to sell alcohol to them. Now the liquor laws have changed and aborigines can acquire as much liquor as they can consume. Now something worse has happened. Liquor has become the bane of the aboriginal race. It has become the sole refuge



aborigine did not invite the white man here - they did not consent to being decimated, their culture uprooted or to the stealing of their freedom. They did not consent to being herded onto reserves, or to having their lives regulated by a mission manager, the local police and local magistrate. They did not consent to white politicians passing laws to govern their ancient race. They were not responsible for the racist attitudes that are directed at them which prevent them from having all the same freedoms and opportunities that the white man has within the white man's system, and which force them into a ghetto style life without employment, without proper education, without proper healthcare and without proper housing. When a man or woman of any race, colour or creed has been stripped of everything which allows a person to retain their self-dignity and pride, how can you blame him/her for turning to alcohol for solace. Consider the growing number of alcoholics and derelicts in big cities like Sydney. Many come from the growing ranks of the white unemployed. They are persons who maybe once had something, but now everything has been taken away from them and they see no hope of getting it back. They have lost respect both for themselves and for society.

SEGREGATION

for their sorrows and grief. Their sole means of escape from a life filled with pain and frustration. And of course, this situation is being exploited to the hilt by business interests. The local supermarket opens early to allow the towns alcoholics to begin recharging themselves. There is a local wine saloon which dispenses cheap plonk to mainly aboriginal customers throughout the day. Then there are the hotel bars and bottle shops which ensure that purchases can be made late into the night. These "amenities", combined with the social ailments of near 100% unemployment, poor housing and education and race discrimination make the vicious circle just about complete.

Too often you hear the remark made, "Why don't the aborigines do something to help themselves". This attitude indicates deep-seated ignorance as to the historical causes for their current predicament. The

In Walgett, the white and aboriginal sections of the community are almost completely segregated. It is a form of unofficial, self-imposed apartheid. There is very little mixing, except in places where it is unavoidable, such as in the supermarket, the post-office, the schools etc. Certainly there are some friendships between whites and aboriginals, but they are the exception. It would be almost unheard of for a white child to invite an aboriginal child to his/her home to play or to stay for dinner, and visa versa. And this is so even though the very two same children might sit next to one another in the school classroom.

Psychologically, most of the aborigines in western New South Wales are pessimistic and defeatist. Most of them just stoically accept their lot. As individuals and as a race, their spirit to fight has been effectively crushed. In this respect,

a "psychic victory" has been won by the white rulers. For the meantime at least. Increasingly, it has been left to a few strong willed and determined individuals to keep the aboriginal flag flying high, and to keep pressing the governments for justice for their race. Their responsibility is an onerous one. At the moment, the whole future of the aboriginal race in New South Wales rests on their shoulders.

Before I took up my posting in the Walgett District I had imagined that I would find, on my arrival, an organised and committed team of young aborigines fighting for their cause, being tempered and guided by the wisdom of their elders. I was enthusiastic about joining a team of persons, whose cause and objectives I sincerely and wholeheartedly embraced, who were the descendants of an ancient and noble race fighting to claim back what was rightfully theirs.

However what I found was almost the exact opposite. There was not any organised unit of people fighting against injustice and discrimination. There was no organisation whatsoever. There were no overt or covert meetings to discuss the politics of the movement and to set up plans of attack. There was not one young black activist to be found in the town. There was no struggle at all.

It took me a few weeks to adjust to this reality and it has taken every day since then to try and understand what has happened and what is happening.

What I found were the remnants of a once independent, dignified and sovereign race, who once lived in close harmony with nature, who felt a strongly spiritual link with their environment and who were securely bound together by a rich and enduring culture, now reduced to a people with little hope, or determination.

Walgett is New South Wales own little SOWETO. It is kept well away from the public eye. Isolated in the drought stricken heartland of the State. Towns like Walgett can be visualised like sores on Australia's back, festering away. At present the government can still contain these sores by applying superficial medication from time to time. The voices of the suffering souls are not yet loud enough and persistent enough to cause the government concern.

A process of change has begun but it's

THOSE BLACKS
WOULDN'T KNOW
A CIVILISATION
IF IT RAN OVER THEM



a slow and laborious one. Aboriginal leaders form assorted local aboriginal community groups, land councils, legal services, and national aboriginal bodies are working very patiently to try and raise the political consciousness of their brothers and sisters. They are trying to re-awaken a sense of identity, of pride in being aboriginal and a respect for their history and heritage. Slowly and painstakingly they are trying to help a lost race re-build itself and re-establish itself in present day society.

GOVERNMENT INACTION

The Government claims it is committed to helping the aborigines in this State "rebuild their shattered culture and to recover their pride and dignity". Those are the words of the current Minister for Aboriginal Affairs. The government says it wishes to compensate them for the wrongs done to them by our forebears. A Select Committee was formed to look into the problem and to report to parliament. The committee, in its foreword to its report on Aboriginal Land Rights states very frankly "Today, the citizens of New South Wales live on Aboriginal land in affluence, whilst the Aborigines live in

poverty. Aboriginal children die because of this. Elderly aborigines are a rarity. Their housing is often sub-standard and overcrowded. Their unemployment rate is high, their health and educational standards low. Small wonder then, that the Aborigines of New South Wales are today demanding justice, compensation and acknowledgement". The foreword is concluded by making an appeal to people's goodwill and humanity so that justice for the Aboriginal people of this State can become a reality in our time. Such is the rhetoric of the government.

To regain their footing as an independent and sovereign race of people, as the original owners and inhabitants of this land, the aboriginal organisations want financial independence from the government so that they can manage their own affairs without manipulation by the government. At present the government is being highly manipulative. By putting severe financial strains on their representative bodies and by threatening the stability of the positions of elected or appointed representatives the government is causing massive internal divisiveness and disruption. It is preventing the representatives from acting truly independently, without fear or favour. It is resulting in elected bodies of aborigines being ostracised from the grass roots and thus becoming totally impotent.

A rather poignant example of just how insincere NSW parliamentarians are about the plight of its aborigines can be found in the so-called debate on Frank Walker's Land Rights Bill. This legislation was almost unanimously rejected by the aborigines of this State as being a complete "sell out". Bear in mind also the words

of Mr. Murray Keane, Chairman of the Select Committee referred to above that "White acknowledgment of black land rights may be the essential ingredient needed to break the vicious circle of poverty"; and further the words of the Minister for Aboriginal Affairs in his foreword to the Land Rights Bill. "The reports of the Keane Committee made it clear the granting of land rights was the most effective possible action the Government can take to help Aborigines overcome the huge problems which the European invasion of their land has brought". Bearing in mind the magnitude of these statements and the widespread publication of the aboriginal peoples rejection of Frank Walker's Bill, is it not incredible that apart from the Honourable Minister and the Shadow Minister and Mr. Keane (the Select Committee Chairman) there was hardly a politician to be found in the Legislative Assembly at the time when the Bill was to be debated! What can be more indicative of the Governments bona fides in this area?

In relation to aboriginal affairs, the Governments hallmark is one of gross neglect. Apart from failure in the areas of granting aborigines meaningful land rights and assisting in setting up politically and financially independent representative bodies, there are many other areas suffering from neglect and in dire need of attention that are within the immediate means and capability of the government to deal with. These are the areas of education, medical care and the protection of the individual under the law.



DEBUT OF PERTH'S PRABHAT SAMGIITA MUSICIANS

Kadambi

Perth's Prabhat Samgiita musicians, the Jiivas, had their debut at the Rain-bow Peace Concert on the 4th of December. The concert was part of the Mind, Body, Spirit Festival held by spiritual and general alternative groups around Perth. As such there was a great number and diversity of people attending.

The concert was held in the Town Hall. Baba's songs floated into the hearts of all present and there was a very special feeling of unity and love.

From all accounts both on and off stage the response was great indeed, even from those who initially were not interested because they knew we were from Ananda Marga. The songs themselves broke

down barriers. Thus creating respect for their composer and openness to the messages imparted.

'JYOTIRGIITA' I/I was played followed by I/25, 'Duniya'valon' with two bhajans to finish, the last ending with Baba Nam Kevalam.

The same songs were sung at the next concert we were invited to play at, the Indian Music and Dance Evening. Again Baba played through us and enchanted those who listened.

From this evening we have been asked to perform at another concert in a month or so. By His Grace may we become better players of His most subtle inspiring instrument, Prabhat Samgiita.

I/25 Oh people of the world behold!
 To those who are seeking Me,
 I gave them what they desired
 Now the light of humanism has
 entered the heart
 And those with heart,
 what have they done?
 They have tightly bound Me
 within their hearts.

MUKTANANDA'S OPINION OF MARGIIS

(extracted from a book of Swami Muktananda's discourses in Australia)

The other day there was a group of Ananda Margis here, four or five of them, and they sang Baba Nam Kevalam...They sang with such absorption it pleased me very much. You could see the joy on their faces. And then they started chanting with us and they stayed absorbed, none of them opened their eyes. But it seems to be quite different with my followers. Any little noise distracts them. If a car passes by, every eye turns to look at it. That's why you can't keep in tune, why you don't feel any love in your hearts while chanting and why you don't chant consistently from beginning to end. And your chanting hasn't yielded the fruit it should have because of this. It doesn't matter whether we are singing loudly or softly, what matters is how sweetly we sing and with how much love.

BABA'S TOUR

FROM CALCUTTA TO DELHI

Dhruva

Just prior to New Year's DMC it was announced Baba would go on a tour of eastern and central India. The tour would include weekly DMC's in a dozen cities and would last approximately 3 months.

This programme was more than a tour though - it represented an important phase for Ananda Marga. It was an historic march from Calcutta to Delhi - Delhi being the political fortress of Indira Gandhi's Congress Party which for so long has attacked and maligned Ananda Marga.

The Congress Party has done everything in its power to keep Ananda Marga out of India's capital. For example, under Congress directives landlords have been harassed to prevent them leasing premises to Ananda Marga. Consequently it has been very difficult to establish a stable Ananda Marga office in Delhi.

This time Baba insisted that a residence and land be purchased in Delhi itself for DMC, thereby laying foundations for a firm base. Only three days before Baba's imminent arrival in Delhi was this objective finally achieved.

However, the Congress Party was not about to passively accept 'intrusion' into its sacred domain and over the length of Baba's tour, harassment was noticeably stepped up.

Harassment came in the form of intensified police activity against foreign Margiis. As Baba moved closer to Delhi this activity increased in frequency. Police activity culminated in a direct assault on Baba's liberty in a trumped-up incident near Allahabad.

Several Suva Sector Margiis, in India

during Baba's tour, found themselves prime targets of the police. Following Baba on tour became a cloak and dagger affair, with a policeman around every corner.

The first casualties occurred at Ananda Nagar. Brahmapriya and Jaivani, who had already suffered deportation a month earlier, found themselves again in police custody. Knowing of regular police activity around Ananda Nagar at DMC time, Brahmapriya and Jaivani had left the train to Ananda Nagar a station before the usual stop so as to approach the Master Unit via a less obvious route. However, not only was the train station under police guard but also the roads leading to Ananda Nagar and our two sisters drove right into one of these road-blocks. They were then taken back to Calcutta to be deported. Happily, they managed to escape (passportless) and continued their journey, enjoying Baba's darshan.

The next to fall into police hands were Jyotishvari and Jiivamitra. They were on their way to the next DMC in the city of Deoghar, north of Calcutta, when they were caught by police. They had left their passports in Calcutta for safe keeping. When the police discovered this, they were sent back to retrieve them under police escort. By a strange twist of fate, Jyotishvari and Jiivamitra woke up the next morning, after a night's sleep on the train to Calcutta, to find that the escorting police had disappeared. We can only assume the Indian police got the plot around the wrong way.

Next Baba visited Patna, and the police were no less active.

Baba has the uncanny knack of lodging Himself in the most threatening and tense environs possible. For example in Gorakpur, a city further on in Baba's tour programme, the house in which Baba stayed was in the same street as several high ranking police and army officers, which produced an atmosphere of constant confrontation. Similarly in Allahabad, the Ananda Marga school at which Baba was giving darshan was adjacent to the police barracks. While in Patna, Baba's house was situated near the residence of a Bihar parliamentarian who had a police guard outside and they were clearly edgy about the presence of a large Ananda Marga gathering in their "backyard".

In Patna, the police made regular visits to hotels to try to obtain the passport details of Westerners and lingered around the various Ananda Marga gatherings to try to detain the Western Margiis in attendance. This became a regular pattern of the police in each place Baba visited.

Two weeks later when Baba reached Gorakpur, things got a bit hotter. The police in Gorakpur were intent on arresting all foreign Margiis and issuing them with quit India notices. Three brothers, two Germans and one American, were arrested outside Baba's house by a truck load of gun-toting police, and after several hours of detention they were told to leave India within 3 days and were presented with a document stating that they were undesirable foreigners because they had attended Ananda Marga gatherings.

These documents were in fact a great

boon as they were the first piece of hard evidence showing that the police were acting illegally. Immediately a case was lodged in Delhi against the police. A month later this case was heard and won by Ananda Marga.

The most disturbing incident of harassment occurred during Baba's visit to Allahabad, after Gorakpur. In each city on His tour itinerary, Baba's habit was to visit places of historical and spiritual significance. Near Allahabad is the important Buddhist centre of Kausambi and Baba went there for field walk. On returning, Baba's party, who were travelling in several cars were stopped by police who claimed that authorities at the Buddhist shrine had said the party had stolen a statue. The police escorted the party to a police station where Avadhutas accompanying Baba spent 3 hours remonstrating with the police while Baba remained in His car. A case has been lodged against the police over this incident.

To be with Baba in amongst all this harassment, and I was privileged enough to be so for some of His tour, is like being in the eye of a hurricane. Baba was so clearly untouched and uneffected by it all. I had no doubt as to who was in supreme control of what was occurring. To watch Him go about His regular daily routine unperturbed is to realise that faced with an advancing army His will would prevail.

Baba went on to Delhi as planned, leaving behind a trail of excitement and controversy, as is His wont.



WHAT'S IN YOUR FILE

OR SPOOKS SPINNING YARNS

Govinda

"The situation may come to pass that detectives may be employed against every person. Again, another set of detective personnel may be employed to watch whether each detective is functioning properly or not. Thus a vicious atmosphere of intelligence and counter-intelligence will be rampant in society. And the dangerous consequence is this - that all human treasures having been poisoned, human existence itself will become meaningless. People will grow cynical, or will be forced to leave their country or their society to escape this venomous atmosphere...(But) those who deprive others of justice, who stifle others' voices... are themselves usually deprived of justice in the end."

(Namah Shiv'ya Sha'nta'ya, 168-9)

BABA

In August I received a bundle of 340 documents, being part of the Australian Federal Police's response to my request for access to personal files under the Freedom of Information Act, 1982.

The release had taken five months, documents had come from several sources and many had been heavily censored or withheld; but some of the evidence of police surveillance and records on me was remarkable.

For example, the documents showed that: police watching a demonstration took notes of foreign spooks watching the same demonstration; police records of the result of a court case had been falsified; false information on alleged terrorist activity had been passed through to the Departments of Prime Minister and Attorney General; police collected information on articles I had written for, and letters to, newspapers; and an extensive network of surveillance and informers had been used to monitor five years of peaceful demonstration on behalf of myself, Paul Alister and Ross Dunn.

Over a period of seven years, Fed-

eral Police (formerly Commonwealth Police) compiled at least 170 reports on demonstrations and court appearances concerning myself. My present case excluded these reports noted only four arrests; all four persons arrested were subsequently acquitted.

At a demonstration outside the Indian High Commission on 13 December 1976, Commonwealth Police noted other spooks at work. The Compol report of 14 December commented:

"The demonstration ceased at 6:10pm. There were no untoward incidents. During the course of this demonstration it was noted that members of the Indian High Commission were overtly recording vehicle registration numbers, taping the speeches made and photographing the demonstrators. It is suggested that no personal details of the demonstrators be given to members of the Indian High Commission." The final paragraph, after this, is deleted.

On 25 May 1977, the Compol Commissioner called for a report on the outcome

of charges brought against myself and two other members of Ananda Marga, arising from a November 1976 demonstration. After a threat by the Indian High Commissioner to withdraw his Commission if such demonstrations were not suppressed, the then Foreign Affairs Minister Andrew Peacock had written to me on 21 December 1976. He said that the Fraser Government's "future attitude to Ananda Marga in Australia will not be unaffected by the court's findings" on the three charges. A copy of Peacock's letter was in Compol files.

All three charges were dismissed after hearings on 30 and 31 March 1977. However the Compol Commissioner, and therefore probably also the Fraser Government, was misinformed about the circumstances in which the charge against me (I did not receive file documents on the other two cases) were dismissed. Documents released show that the Commissioner was provided with a "Supplementary Modus Operandi Report" of 13 April 1977, which stated that the charge against me "was dismissed as magistrate considered the obstruction a minor one."

This was untrue. The defence case, in the words of Magistrate Dainer on the Obstruction charge against me, was that an alleged conversation had "not taken place", that I had "never obstructed the High Commissioner" as alleged, and that I had "never (what to speak of three times) broken through the police cordon" as alleged. Video evidence, which the police were not aware of, was produced and the magistrate concluded: "the two versions are completely irreconcilable...The TV film was quite clear. I saw it, and it reflects, in my view, the defence case rather than the prosecution case." The police witnesses had lied in the case; there was no question of a "minor" obstruction. Yet the report called for by the Commissioner was likely to be used in the formulation of government policy against a minority group.

Ten pages, containing at least twice that number of press reports and editorials which commented adversely on the Fraser Government's 13 January 1978 immigration ban on Ananda Marga members, were included in the document-bundle. Also included was a note from the Compol Commissioner to Compol in all states and

dated 19 January, six days after the ban. It began:

"Attached for your information and attention is an updated list of Ananda Marga members and suspected members as recorded by Compol. As additional information comes to hand regarding members of the organisation, details of amendments will be forwarded to your office. Any queries as regards this list should be reported to this office."

Two other documents released show that a Sydney Compol report of 16 June 1978 was the source of another false report on me being passed to the heads of the Departments of Prime Minister and Attorney General. The 16 June report wrongly stated that:

"In the early hours of this morning the NSW Police arrested 3 members of Ananda Marga at their headquarters in Sydney... The NSW Police found gelignite and wiring mechanisms at the premises."

However, only I was arrested at AM HQ and police never alleged that such items were found at the premises. This report, marked "restricted", was sent to the Minister for Administrative Services, with copies to: Mr. P.J. Lawler; Mr. A.E. Dyster, Department of the Prime Minister and Cabinet; and Mr. G.V. Halliday, Attorney General's Department. Such false 'inside' information would have conveyed the impression that there was indeed strong evidence implicating the Ananda Marga organisation in acts of violence. However the facts were wrong and the significant omission was that the gelignite produced on 16 June had actually been in a car stolen and driven by an employee of NSW Special Branch, Richard Seary.

Compol reports of 31 March 1978 had confirmed that "Anderson restated that he was not prepared to talk with police"; this was two and a half months prior to NSW Police claims that I had freely "confessed" to the conspiracy charge for which I am still jailed. The unsigned "confession" was a major part of the "conspiracy" evidence against me.

The other major part of the "conspiracy" evidence was that of Richard Seary, whose credibility, another document shows, was being scrutinised by the Commonwealth Police at the same time as NSW Police were presenting him as a credible witness.

A "confidential" request from the Compol Commissioner to Compol in NSW, on 15 February 1979, stated:

"Reference is made to the trial of three members of Ananda Marga due to commence at the District Court (sic - it was actually the Supreme Court) Sydney on 19 February. Would you please arrange for a member conversant with Ananda Marga activity to attend the trial while the witness SEARY is giving evidence. Any significant points or deviations from his previous evidence should be reported to this office."

Reports on demonstrations, of which there were many amongst the documents released, were sometimes in a pro forma style. An example reads:

Date of Origin: New South Wales
Date-Time-Venue: 19.2.79 - 10:00am -
Central Criminal Court
Darlinghurst, N.S.W.

Stated Purpose of Demonstration: Support the (3) Ananda Marga members on trial

Sponsorship/Organisations involved:
Ananda Marga

Number of Demonstrators: Approximately 10

Number of Police Present: (State) As required for Court Security

Speakers: Nil

Any Violence: Nil

Damage Caused: Nil (There is then a large deletion)

Details of persons arrested, charges laid: Nil

Arrests effected (State or Commonwealth): Nil

Placards/Banners Displayed: 'Free The Yagoona Three'

Other Comments (public interest, unusual activity): Attached pamphlet was being handed out at the demonstration."

This is pretty much the pattern for several years of demonstrations, with many reports having a section deleted. One report that 'got through' shows that these deleted sections referred to the identity and movements of persons present at the demonstration, and communications made with A.S.I.O.

In late 1980, a "confidential" report from Federal Police Detectives McLaren

and Button and titled "Ananda Marga/Australian Republican Movement/International Socialists" had begun:

"I have to report that below are a number of pieces of information gleaned from various sources over the last few days."

There are then large deletions, the only section remaining in my copy reading: "ANDERSON, Timothy...Has supplied articles to 'The Battler' (International Socialist Paper) on prison matters. Articles were printed in issues dated 28 June and 12 July, 1980."

It's hard to see what this sort of journalistic cross-referencing has to do with legitimate police work. Another document released has a copy of a letter I wrote to, and which was printed in, The National Times.

Finally, a 15 April 1983 report to Federal Police in Adelaide, Brisbane, Melbourne, Perth and Sydney, gives an "update" on alleged "Ananda Marga Planned Demonstrations 19 April 1983". These were said to coincide with the hearing of a High Court appeal in the "conspiracy" case against myself, Ross Dunn and Paul Alister.

The report indicates that considerable resources were employed by the Federal Police (and/or A.S.I.O.) in gaining information about demonstrations that, seven years of surveillance had shown, had been manifestly peaceful. The numbers of likely demonstrators and the places of proposed demonstrations were indicated for each capital city. For example:

"Melbourne Demo - Bourke Str. Mall - 1630 hrs., Approx 30 persons, may involve members of C.P.A."

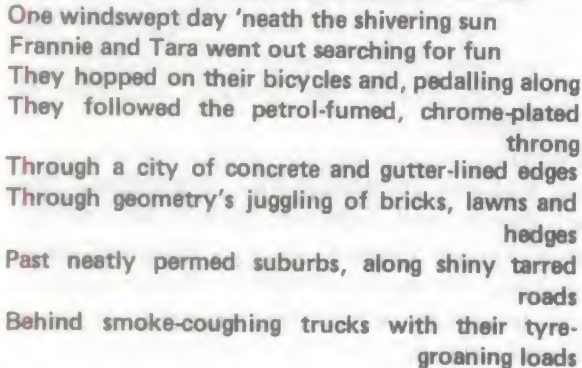
In the case of Canberra it is, correctly, noted that:

"Dunn, Alister, Anderson have allegedly (sic) requested that there be no demo outside the High Court."

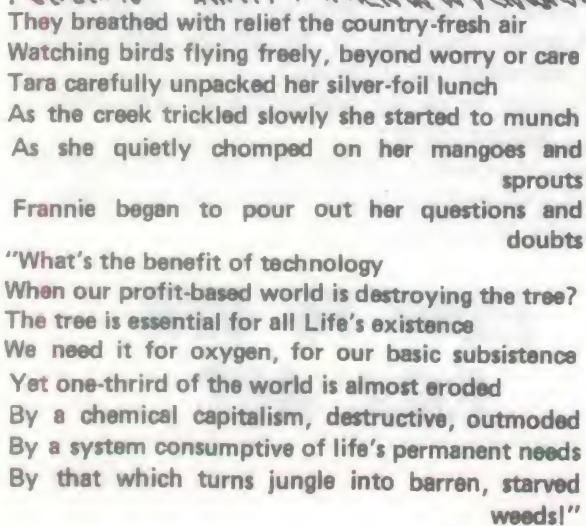
HOW TO USE F.O.I. ACT

Cont. page 29

Analysis categories



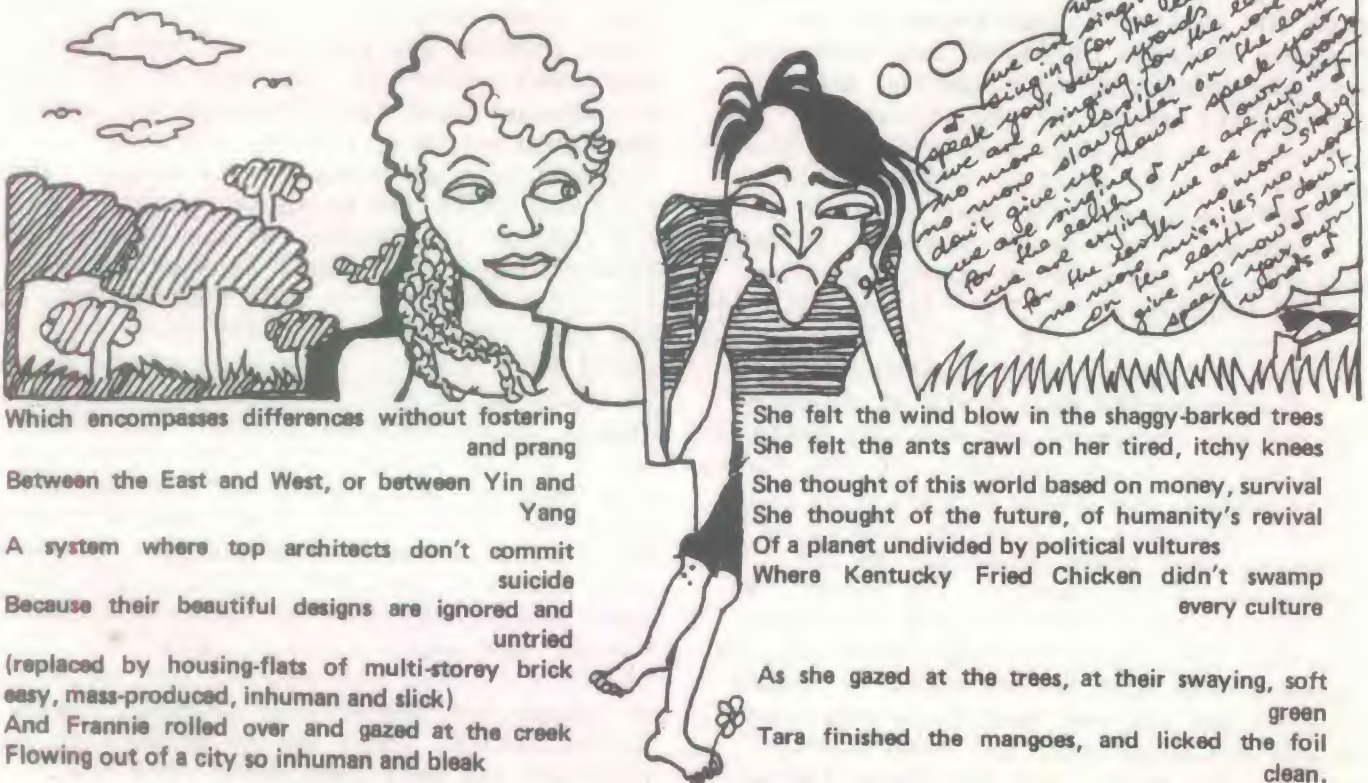
Tara chewed on her sprouts and gazed down to the River
And absorbed Frannie's words with a grunt and a shiver
She swallowed some more mango with a contemplative gulp
Hearing: "Business sees forest as mere cardboard and pulp
Yet to exist, just one person needs oxygen to breathe
That can only be supplied by four acres of trees
Our modern civilisation is consuming even more
Take a single, large jet, in one effort to soar:
To take off just once uses the oxygen induction
Of one extensive forest's 24-hour production
Without one-third of their skin, any humans would
cark





The same if a tree lost one-third of its bark
And if our Earth loses one-third of its trees
Our world's water-level will dry up with a wheeze
Life on this planet would soon be no more
(Woollies' last grand sale would collapse with a snore)
Tara watched, as a magpie came exploring and pecking
While Frannie described how plastic coating is wrecking
A planet of interlocking, life-support schemes
Nature's integral balance comes apart at the seams
How erosion could be halted by tree cultivation
How farm crops are doubled by land forestation

How our Planet's existence has evolved to the point
Where our survival's determined by who's running the joint
How politicians are famous for their power-struggling crimes
(to describe their true nature is to putrify rhymes)
What's needed is a system based on more than exploitation
Of natural resources and individual aspirations
What's needed is a system which acknowledges all life
As an integrated form, like a husband and wife



BABA'S CHILDHOOD

This article is taken from a book entitled "BABA", which is a biography of Baba's childhood, youth and early working life.

Because this wonderfully inspiring book is not readily available, PRANAM will serialise it over the next few issues.

THE BIRTH - 1921

At dawn on Vaisakhi Purnima (full moon of May), the house of Lakshmi Narayan Sarkar wore a very festive appearance. The family was expecting a son to be born as Shri Lakshmi Narayan had a vision that his desire to have a son was to be fulfilled. His mother, sister, sister-in-law, and many others had come to Jamalpur from the native village Bamunpara in Burdwan District of Bengal and their joy was unbounded when they saw the brightly lit scarlet colour of the rising sun reflected in the just born infant. News spread all over Jamalpur and bands in colourful costumes thronged in front of the house. A stream of visitors, priests and pundits and friends started pouring in and congratulating the family. It was not a day of rejoicing for the family only but for the entire town of Jamalpur.

Coming events spun a web of mystery. The infant's grandmother was very happy as this was her first grandson and she ordered her daughter and daughter-in-law to bring fresh cow's milk in a silver cup to be given to the infant according to the tradition of the family. The infant lay quietly in his cradle looking all round but when the cup was brought near Him for putting some milk in his mouth he caught hold of the cup and took it to his lips. He did not stop there but even started sipping the milk. All the three ladies were amazed but the grandmother dismissed

the incident by simply calling the infant "Burha", an ancient soul who has the knowledge of all times. It was an instantaneous expression and she did not realise that it is also one of the names of Shiva.

A horoscope of the infant was prepared immediately. All the astrologers, most of whom were friends of the father, put their heads together to come to an agreed chart showing the position of the various stars and planets at the time of the birth. But whoever read the horoscope was greatly perplexed as their reading was self-contradictory at almost every stage. They said the child was going to bring tremendous fame to the father and the family. The name of the family would be known across the seven seas due to this child. Yet, at the same time they read that this child would have nothing to do with his family. He would be as much an outsider to the family as any unknown person. The family would get no support from him. Then again they went on calculating and reading and said the child has the qualities of a king. He would be a regal personality. He would have numerous sons and daughters and in the same breath they said he would be a Sadhu (saint) who would spend all his life with Sanyasis (monks) and persons who would have no desire for the worldly things. These contradictions could not be reconciled by them and the only conclusion they could reach was that the child would become a



Sadhu and would have nothing to do with the family. This unnerved the father very much. He wanted, prayed and worshipped to Shiva for a son who would be a son in the literal sense of the word. He did not want a Sadhu to be born in the family. His worry was accentuated further because of the family history which showed a tendency in many past generations of adopting the life of a Sadhu. He felt annoyed with himself for having associated with the Sadhu, priests and pandits of the country who always found a hospitable abode in the house of Shri Lakshmi Narayan Sarkar when they passed through Jamalpur. He feared that this atmosphere of the house had affected the infant. There was, however, no remedy at that stage except that the child be kept as far away as possible from such influence. He could not disbelieve the prophecy of the pundits for he himself could read the same future for his son. It was decided that the horoscope should be burnt, as if this could change the course of future carved out by the unknown. For Shri Lakshmi Narayan there was some satisfaction in keeping it a close secret. The mention of the horoscope and what it foretold was taboo in the family and his circle of friends.

The child by the common consent of all the pundits and family members was named Arun which is the name of the rising sun. It was felt that the name was most appropriate as it described the

bright colour of the infant's body which appeared to reflect the cool light of the rising sun. The pundits thought that the boy would be an illustrious successor to his ancestors who had been famous as scholars and Tantrika Sadhakas. He would in this way be carrying on the tradition of the family to perfection in the same way as the rising sun follows the footsteps of all preceeding suns of previous days. Arun was in their opinion the most befitting name.

Little Arun was not even a year old when he had to leave his parents. Shrimati Abharani was expecting another child and it was very difficult for her to manage this little one all alone. Besides, perhaps the pundits also desired that in the interest of the parents and the coming child, he should be kept away. This had to be done and strangely enough instead of sending Arun to one of his relations Shri Lakshmi Narayan handed him over to a friend. This friend's family consisted of the couple with only one daughter named Radha.

The little child who could not even walk was very welcome as an addition to the family. The foster parents grew very fond of him and Radha even more. She was his constant companion and could not live even a moment without Arun. Radha had forsaken all her friends and companions who although very fond of the little one did not like Radha having lost all interest

in every thing else, even her dearest and closest friends.

The little boy was called 'Babua' according to the Bhojpur custom. Babua was a plaything in the family. They kept him clean and well looked after like a precious toy. He was, however, too naughty to remain quiet like a toy and it was Radha who had to run after him always and to keep an eye on what he did and where he went. Radha who was only a small girl was not expected by her parents to be such a great help to them. They wondered how a growing girl who was fond of playing with friends of her age could take up such arduous work of looking after Babua for all the years he stayed with her family. She was a constant companion of Babua, all her waking hours, and they say even sleeping ones, were full of Babua and Babua alone. Babua uttered his first words in the house of his foster parents and it was the language of Radha, Bhojpuri, that he started speaking. He learnt to dance all sorts of dances with Radha and with her he learnt to sing also. The two of them would often collect many of Radha's friends and play strange games but Babua was invariably the only centre of attraction all the time. Unfortunately, very little is known at the present moment of what Babua did during these early years of his life.

Babua had to be taken away from the foster parents as Shrimati Abharani had to visit her parents in Basirhat and every one there insisted that Arun must come with her this time. The scene of Babua's departure from his foster parents is

difficult to describe. The parents stood stiff with tears running down their cheeks. Radha was dumbfounded. She could perhaps not imagine that Babua would leave her. She had not only lost her voice but all her senses, as she did not show any emotion. She registered no change in her expression. No one could understand her situation and thought her behaviour strange as she had been so fond of Babua and she did not protest about His leaving her behind. Her friends who had been playing with Babua were of course full of grief and protest. Almost all of them cried loudly and wished that Babua did not go away from their midst. Arun however was quiet. He appeared to be full of emotions but also seemed determined not to express them. He went to His foster parents, bade them farewell, looked at Radha only once and possibly finding her non-reacting walked upto Shri Lakshmi Narayan, smiling shyly at every one else weeping, sobbing and asking him not to go.

People near his foster parents' house eventually forgot him. Radha however did not forget him. Very soon after she took ill and left this world, according to some, pining for Babua, whose name alone she kept on repeating; sometimes distinctly 'Babua' and sometimes only 'Bab'. Her parents had no desire to live in that place after Radha's death, who was their only child. They were not seen after that, but rumour spread in the town that within a month of Radha's death they also left their physical bodies to dwell in the state of Eternal Blessedness.

Human life is a small bubble in the ocean of consciousness. One who rejects the waves of this ocean can never be successful. However big an ego one has, one day that ego will be shattered, as big rocks are churned to dust. If one wants to move on the path of the Supreme, one will have to dive into the ocean of the Supreme Consciousness. During this movement one will enjoy the sweet beauty of the Divine Play. Those who move towards the Supreme, their vital energy and their mind will flow in the same rhythm as the Cosmic Wave. It is not surprising that they will dance, they will laugh, they will weep - people will say that they are mad.

BABA ("Brahmabhava and Human Life")

Strings

My Lord,

I found two strings, bumbled and fumbled and fangled, like
Karma into a drawer,

Four ends I counted - I counted twice - I'm certain there were four,
Four ends from strings entangled, and tumbled in a drawer.

I needed string for tying up a box and all that I could
were these two long-forgotten, Baba, you-know-when-^{find}

begotten, strings entwined
and tumbled, long-ago left and lovingly tumbled, there,
for me to find.

But then, as I fiddled and fiddled and my fingers
grew frazzled in unravelling that riddle of strings,
The fingers and thumbs of my fancy fiddled with dearer
and I thought, of a sort, how Your love had caught ^{things,}
and twined us together life strings.

and strangely, as I fiddled and diddled and generally
twiddled ~ and knot after knot was undone
I noticed an odd, most remarkable thing ~ that the muddle of
two became one ~

Those two bedangled, Lord - you - untangle - me strings, had
unravelling into one
Like your love and my life have done.

Guru Charan.

CAADA CONFRONTS THE PREMIER

Dhruva

The campaign for the release of our three brothers, Govinda, Narada and Vishvamitra, has taken yet another turn. 1184

The decision of the High Court in February not to grant their appeal means we are no longer caught up in the legal process and can concentrate activities in the political arena.

The campaign now has two focal points: firstly, to continue the public push to increase awareness of the case; and secondly, to directly lobby and pressure the NSW Government. The first point of course is inextricably related to the second.

Our demand to the NSW Government is the immediate release of the brothers which it has in its power to do through a cabinet decision. The other way open to the Government is to institute an inquiry into the case (under sec. 475 of the NSW Crimes Act). Needless to say, we want the brothers' immediate release, however, we are prepared to participate in a judicial inquiry if we are satisfied that the terms of reference are sufficiently broad.

In keeping with the objective of placing pressure on the NSW Government, CAADA held a number of demonstrations during the Labor Party election campaign in March. The demonstrations were aimed directly at the Premier and some rather amusing incidents transpired.

On the night of Mr. Wran's opening campaign address at the Ryde Civic Centre (Sydney), CAADA members sprang to their feet and asked him what was going to be done about the brothers and a banner was unfurled. This event caused a great deal

of commotion and received much publicity.

The following day Mr. Wran was at the NSW Institute of Technology, opening an inventor's exhibition. This seemed a perfect theme for CAADA to enter the scene. The surroundings were ideal and CAADA members were able to assume advantageous positions on a mezzanine floor directly overlooking the place from which Mr. Wran would speak. When he began a huge banner was hung from the level above and the media immediately turned their cameras to catch its message. Mr. Wran was quite clearly flummoxed by the protest. Afterwards when Mr. Wran toured the exhibits, CAADA members stood with their own display of inventions, namely police verbals (records of interviews concocted by the police).

The next protest venue was the starting of a 'dragon boat' race by Mr. Wran at a Harbour wharf near the Sydney Opera House. Early in the morning a small boat had been hired and packed with eight CAADA members. After some maneuvers it was positioned near the race start.

Each boat filed past Mr. Wran to receive his blessing (sic), then with split second timing the CAADA boat tagged itself on to the last dragon boat and a banner was held aloft. The CAADA boat glided past Mr. Wran's dumbfounded face which proceeded to go a brighter shade of red. He quickly turned his back on the protest boat and exited up the catwalk off the wharf as fast as he could go.

The CAADA boat did a couple of victory runs around the wharf to the amusement of the crowd. By this time, an

awaiting police launch began to close in. The police launch appeared as an ocean liner compared to CAADA's motorised dinghy. But CAADA was not about to be intimidated by the JAWS-like approach of the police launch and a new tact was immediately taken. The new course took the CAADA dinghy right across the bow of the police launch.

This was all too much for the dutiful police officers who chased the dinghy and told those aboard to 'heave to'. The police then asked if there were enough life jackets for those on board and the reply came back that there were no life jackets at all on board. The CAADA boat was told to go back to shore without further ado, and that was the end of

their face saving effort.

The day before the polls, Mr. Wran attended the Journalists' Club. There was a protest outside to greet the Premier, but that was not the end of it. When Mr. Wran asked for questions from the journalists inside the club, CAADA campaigner, Irina Dunn was in the audience and asked what he intended to do about the brothers. There was no escape.

The NSW Labor Party has settled in for another term. Over the next months CAADA has planned an intense campaign. Details of the strategy of this campaign will be disseminated through the CAADA newsletter, so keep your eyes and ears open.

BRISBANE NEWS

Amongst a host of activity in Brisbane, a couple of incidents capture the imagination.

CAADA has been holding Friday night protest fasts in the city mall with display boards, street theatre and leafletting. One night, an elderly man began abusing the protesters and knocked over the display boards and then threw other protest materials on the ground. A policeman nearby intervened and demanded that this man pick everything up. The police officer (who fortunately was very young and unfamiliar with the more recognisable forms of Queensland police action) then inquired as to whether the CAADAites present wanted to press charges. The young police officer said, "I don't know what you're doing but I am sure you're good people". Hopefully this young officer

did not relate this dutiful intervention to his superiors otherwise he might find himself walking the beat for the rest of his years on the force.

During this incident, a large crowd had gathered. One young girl of about 10 stepped out of the crowd and came up to Dada Krisnasevananda, tapped him on the arm and said, "Don't worry, we're on your side".

Beside the vigil in the city mall on Friday nights and Saturday mornings, CAADA has been screening the video 'Frame-Up' at the Action for World Development Centre with good audiences.

The video is also being shown at special screenings for different groups such as law students, legal services and labor and trade union groups. The video is receiving excellent reviews everywhere it is screened, including Brisbane, Canberra, Melbourne, Perth and Sydney.

CAADA JOINS IN C.C.L. DINNER

Pranava

"A 'Clutch of Margiis' Attend C.C.L. Dinner" was the descriptive phrase used by Sydney Morning Herald reporter, Patrick Snee in his interpretation of what has to be the funniest social event I've ever attended (if not the only one).

On 6th April, six CAADA members infiltrated the Council for Civil Liberties 21st Birthday Dinner. The night boasted a

top line-up of speakers including Neville Wran, Sir Lawrence Street (Chief Justice), Justice Murphy, Nick Greiner, and Mark Dimelow (well he wasn't actually invited but then again CAADA is used to talking when not invited to). The audience also was riddled with "important" people in-

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CHILDREN KNOW NO BOUNDS

Glen Doman is a pioneer in the development of human potential. The early part of his vocational life was spent exclusively with handicapped children and, as a leader in his field, he helped to blaze a path through the morass of superstition and misinformation about their prognostic capabilities.

In the early 60's he developed his ideas and teaching methods to embrace the welfare of all children and, as he has amply demonstrated by his success with hundreds of children, his concepts challenge the restrictive preconceptions we have of our children's intelligence and their capacity to learn. He has brought us a step closer to realising the enormous potential of human beings.

Glen Doman

The entire back half of the brain is made up of the incoming sensory pathways. All these incoming pathways are divided among the five senses. Everything Albert Einstein, Leonardo daVinci, you, or tiny children ever learned in life entered the brain through those five pathways through which we hear, feel, see, taste and smell.

Those five pathways actually grow (during early childhood) by use. This is to say that the more messages which pass over the visual pathway, the auditory pathway, the tactile pathway, the gustatory pathway and the olfactory pathway, the larger those pathways will grow and the easier they will operate. The fewer messages which pass over them, the slower they will operate. If virtually no messages pass over them there will be virtually no growth.

When a well baby is born he is born with all those pathways (which we must remember compose half the brain) intact but immature. It is precisely the light, sound, feeling, smell and taste impulses

passing over these pathways which cause them to grow, to mature and to become increasingly efficient. Which is exactly why children should read, learn languages, do maths, know great art and as many other sensory skills as possible at the earliest possible ages. Reading, for example, actually grows the visual pathways. Listening to great music grows the auditory pathways. Which incidentally is why parents should talk endlessly to their children. Which brings us to the question of content. The content of the message should be of the highest order. Good language goes into the baby's brain as easily as comic strips. The possibilities are endless.

FUNCTION DETERMINES STRUCTURE

The fact that the brain grows by use has been known to the neurophysiologists for more than half a century. There have been animal experiments by the hundreds which prove this to be so beyond question. Outstanding among the great scientists involved in this research have been the Ru-

ssian Boris Klovskii and the American David Krech.

For many years Krech and his associates at Berkeley divided newborn rats into two identical groups. One group was brought up in an environment of sensory deprivation with little to see, feel, hear, taste and smell. He then tested the intelligence of the rats in life and later sacrificed them to measure, weigh and examine their brains microscopically.

Krech's conclusions were that rats which were raised in sensory deprivation had small, stupid, undeveloped brains, while rats which were raised in sensory enrichment had large, highly developed, highly intelligent brains. Such experiments with such conclusions are myriad.

The front half of the brain is composed of the motor pathways by which we respond to incoming information. They also grow by use. Which is why physical 'readiness' as a function of age is also nonsense. Tiny kids can and should swim, do Olympic gymnastics, ballet and all other worthwhile physical activities at one and two years of age. They should because they can and because both the body and the brain grow by physical use as does intelligence.

EXPLOSIVE

From conception on, the human brain grows at an explosive rate which is continually on a descending scale.

Explosive and descending.

The whole process is essentially complete at the age of eight.

At conception the fertile egg is microscopic in size. Twelve days later the embryo is large enough for the brain to be differentiated. This is long before the mother knows she is pregnant, so phenomenally fast is the rate of growth.

While the rate of growth is fantastic, each day this rate is slower than the day before.

By birth the child weighs six or seven pounds, which is millions of times what the egg weighed nine months earlier at conception. It is obvious that if his rate of growth were the same in the next nine months as it was in the previous nine months, he would weigh thousands of tons when he was nine months old and many

millions of tons when he was eighteen months old.

The process of brain growth matches the body growth but is on an even more rapidly descending rate. This can be seen clearly when one appreciates the fact that at birth the child's brain makes up 11 per cent of the total body weight, while in adults it's only 2.5 per cent.

When he is eight the process of brain growth is, as we have said, virtually complete.

During the years between eight and eighty we have less brain growth than we had in the single year (and slowest of the first eight years) between the ages of seven and eight.

The period from birth to one

This period of life is vital to the child's whole future.

It is true that we keep him warm, fed and clean, but we also seriously restrict his neurological growth.

What should happen to him during this time could easily be the subject of a whole book. Suffice it to say here that during this period of life the infant should have almost unlimited opportunity for movement, for physical exploration and for experience. Our present society and culture usually deny him this. Such opportunity, on the rare occasions when it is afforded a child, results in physically and neurologically superior children. What the adult will be in terms of physical and neurological ability is determined more strongly in this period than in any other.

The period from one to five

This period of life is crucial to the child's whole future.

During this period of life we love him, make sure he doesn't hurt himself, smother him with toys and send him to nursery school. And, totally unaware, we are doing our best to prevent learning.

What should happen to him during these crucial years is that we should be satisfying his staggering thirst for raw material, which he wants to soak up in all possible forms but particularly in terms of language, whether spoken and he-

ard or printed and read.

It is during this period of life that the child should learn to read and thus gain access to all knowledge.

It is during these not-to-be-relived years, these years of insatiable curiosity, that the child's whole intellectual being will be established. What the child can be, what his interests will be, what his capacities will be, are being determined in these years. An unlimited number of factors will bear on him as an adult. Friends, society and culture may influence what job he will do in life, and some of these factors may be harmful to his full potential.

The period from five to eight

This period is very important to the child's whole life.

During this important time, which is virtually the end of his plastic, pliable, formative days, he begins school. From an educational standpoint the seven-year-old is beginning to learn - but to learn about trivia far below his interest, knowledge and ability.

What should be happening to the child during this important period of life between five and eight (assuming that the proper things had happened to him in the previous periods) is that he should be enjoying the material which would normally be presented to him when he is between eight and fourteen years of age.

The process of learning through these years proceeds at a great speed unless

we thwart it. If we appreciate and encourage it, the process will take place at a truly unbelievable rate.

A tiny child has, burning within him, a boundless desire to learn.

We can kill this desire entirely only by destroying him completely.

We can come close to quenching it by isolating him. We read occasionally of, say, a thirteen-year-old idiot who is found in an attic chained to a bedpost, presumably because he was an idiot. The reverse is probably the case. It is extremely likely that he is an idiot because he was chained to the bedpost. To appreciate this fact we must realize that only psychotic parents would chain any child. A parent chains a child to a bedpost because the parent is psychotic, and the result is an idiot child because he has been denied virtually all opportunity to learn.

We can diminish the child's desire to learn by limiting the experiences to which we expose him. Unhappily we have done this almost universally by drastically under-estimating what he can learn.

We can increase his learning markedly, simply by removing many of the physical restrictions we have placed upon him.

We can multiply by many times the knowledge he absorbs and even his potential if we appreciate his superb capacity for learning and give him unlimited opportunity while simultaneously encouraging him to learn.

Dhruva

Even to the sceptic, the incredible results of Doman's ideas are undeniable. Since the beginning of his developmental programs in the late 50's, he has helped hundreds of brain-injured (his preferred term) children to become competent directors of their own lives. Breaking through all the medical theories and opinions that it could not be done, Doman has practically shown that with adequate attention and the right stimulus, children diagnosed as vegetables can learn to function at a level of intelligence at least on par with the average child and often at superior levels. At the Inst-

itute for the Achievement of Human Potential, of which he is director, Doman has taught young children of two and three who have had a half of their brain removed in surgery, to read fluently and children of four and five have been taught to read with the comprehension and speed of children twice their age and older.

I have personally met one of Doman's pupils and was deeply inspired by the encounter. The little girl I met was a Down's Syndrome child and her father had taken her to the Institute at the age of six months. When she was born the doc-

tors gave a very dim prognosis. In fact her physical condition was so poor (she had a hole in her heart as well as other complications) they said she would probably not live. If she did survive the doctors said she would be severely retarded.

When I met her she was eight. Although she still had the physical characteristics of a Down's Syndrome child, they were slight. Her father explained that her facial features were improving as her intellectual abilities developed. She spoke articulately and without impediment. She read to us without difficulty and her standard was at least that of an eleven year old. She was a very beautiful testament to the veracity of Doman's teaching techniques.

As a logical progression, in the early 60's Doman began using his techniques with unimpaired children. He figured that if children with massive brain damage could advance so much then children with normal brains should be able to develop 'super human' abilities. He was not disappointed.

Doman, along with colleagues, developed techniques for teaching children between one and five, mathematics and reading, with absolutely mind boggling results.

Doman's system for teaching maths incorporates a series of cards with red dots randomly placed on them to represent different numbers. Doman explains that a young child cannot comprehend the abstracted numerical figures we normally use in mathematics. The parent shows the cards, in numerical sequence, to the child each day in very brief sessions, allowing the child to view each card for only a second or less. Then in gradual stages the cards are used to demonstrate the arithmetical computations of addition, subtraction, division etc.

Doman stresses that this exercise should always be made into an enjoyable game for the child. There must be no hint of coercion. And if the child misbehaves or loses attention then the particular session should be ceased. Doman insists that learning should always be fun and never boring.

Through this process, children of two and younger are being taught arithme-

tic. Even more incredible is that they are solving arithmetical problems at an unbelievable speed. I have seen children perform sums with the speed of a computer. A child can give an answer to a computation like $92 \text{ multiplied by } 9 \text{ divided by } 5 \text{ plus } 438 \text{ minus } 256$ in an instant. It seems fantastic but it is being done.

What is remarkable about the process is that children can instantaneously recognise the number of randomly placed dots on each card, even when the numbers reach into the hundreds. Where an adult would have to labouriously sit down and count each dot and then come to a total, a child sees the dots as a designated totality. Large numbers are no longer abstracted but have recognisable form.

Similarly in teaching reading, Doman does not try to teach an abstracted alphabet but gets children to recognise whole words. He also explains that one thing hampering children from learning to read at very young ages is that most print is much too small for their visual pathway. In other words, the physical limitations of their sight must first be overcome. This is done simply by magnifying printed matter until they can adjust.

Needless to say in using his techniques, Doman has come in for criticism. Many say he is turning children into machines and ignoring their intuitive and creative faculties.

Doman himself states that it is extremely important what information or stimulus is given to a child. In this regard Doman may or may not be balanced but it is irrefutable that he has shown us a remarkable potential which for the vast majority of children is suppressed or ignored. If there are others who feel they can better develop this potential then let them come forward.

The firmness of a person's resolve makes one great. However lowly a person may be, one can become great by one's determination. If you have a firm resolve to realise your goal, you shall become great. Without a firm resolution, you cannot achieve anything.

BABA

LIBERATION OF CLASS

Author: Govinda (Tim Anderson)

The Liberation of Class discusses Baba's theory of class and history as a means of introducing the first part of PROUT.

"Class" is described by Baba as a function of collective human psychology, which then develops into the social relations and social strata (or what is generally referred to as class relations and class). From this deeper view of class, the dynamics of large scale human relations, in non-capitalist as well as capitalist societies, can be better understood.

Chapter one of the book describes the main features of Baba's theory of class and history:

"In introducing an integrated concept of individual and social liberation, Sarkar radically challenges the notion of historical materialism and class formation only through economic relations...The notion of class in human society springing from basic psychological modes in individual life is one that opens up new possibilities in analysing historical and contemporary social developments."

Chapter two looks at the historical pattern that result from a succession of class dominated eras—eras that repeat themselves in a cyclic manner:

"Just as in biology it is observed that the embryo passes through stages containing vestigial elements of its evolutionary predecessors ('embryology recapitulates phylogeny'), so Sarkar points out that post-capitalist eras develop with those basic characteristics that were expressed throughout history and which remain the essential distinguishing characteristics of the collective mind."

Chapter three discusses the main forms of movement between class dominated eras, noting the relation between the so-

cial dynamic and the dominant collective psychology:

"Human society as a whole, being in a continuum of evolution, does not reach a collective nucleus (or ideal state) but is guided by it...The real welfare of society lies in the fluid movement of this (social) cycle, not in the attempted elimination of it or the total suppression of class."

Chapter four is an introduction to the second half of PROUT: its concept of progressive socialism and its socio-economic principles:

"Idealists divorce themselves from practical activity, hoping for some miraculous good sense to overwhelm human relations. Materialists believe that structural change alone will somehow transform the quality of social relations. There are defects in both these approaches. Proutists look for a synthesis of the best aspects of both: a practical idealism with a revolutionary spirit."

The book is a brilliant exposition of Baba's writings on social relations and social metamorphosis, and avoids any jargon or mystification of the concepts involved.

The text is written for the general public and not merely as a reference for Proutists or Margiis.



HOW TO USE FOI ACT

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About the Act

The Fraser Liberal government enacted the FOI Act in December 1982, giving members of the public access to many public documents and records brought into existence after that date, and to personal records from December 1977. The Hawke Labor government plans to extend these time limits (public documents back five years; personal records back indefinitely) and remove just a few of the exemptions (see below). The Act applies to all Federal government departments and agencies, such as the: Australian Federal Police; Department of Immigration and Ethnic Affairs; Department of Social Security; and so on. The Victorian state government introduced its own FOI Act this year, and the NSW state government has said it also plans one.

There are, however, numerous exemptions - reasons why documents may be withheld. These apply to both whole government agencies and to certain classes of documents or records. The exemptions are too many to list here, but they include: national security reasons; commercial reasons; law enforcement and public safety reasons; privacy of other persons; and so on. You can seek legal advice on these exemptions, or just apply and see what is given and what is withheld.

Every person, under the FOI Act, has a legally enforceable right to access to (inspection of, or copies of) documents and records held by the Federal government. There is only a charge for copying costs, but this can be waived if you claim successfully: financial hardship; the documents relate to your personal affairs; or that access is in the public interest or in the interest of a substantial section of the public. There are statutory

time limits for the Department or agency concerned to reply to your request (60 days maximum) and also for you to appeal if you are refused access to any documents (28 days maximum). There are procedures whereby you can correct inaccuracies in personal records. If you are refused access to any records requested (there may be a 'partial release'), the Department concerned must advise you of your rights to appeal.

How to Apply

You can apply for public/policy documents on any matter and from any department. However, for an example, the following is a draft application letter for access to personal records held on you by the Australian Federal Police. Substi-



tute the AFP address for that of any other Federal department, and the request as required, and this letter 'gets the ball rolling' for you:

Officer In Charge
Freedom of Information Branch
Australian Federal Police
P.O. Box 401
Canberra City
A.C.T., 2601

(Date)

Dear Officer,

This is a request for information under the Freedom of Information Act, 1982.

I would like to obtain a copy of all documents and records related to myself, held by your Department. As per provisions of the Act I make this request for all documents which were brought into existence after 1 December 1977 and, if your orders permit, for documents brought into existence before this date. I also request a list of all documents or records held on me, whether or not you intend to provide access to these.

As you will be aware, the Freedom of Information Act makes a number of exempt-

tions which require consideration of whether the release of the information is in the public interest. I consider that, despite any exemption which you may feel to be applicable, there is an over-riding public interest in disclosure of the documents because: (give brief reason)

I request that the costs of providing copies of these documents be waived under the provisions of Section 30 (1) of the Act because the documents: a) relate to my personal affairs; and b) (state position of financial hardship or matter of public interest)

If you have any questions regarding this request, please reply to the address below. As provided for in the Act, I will expect an answer as soon as possible and certainly no longer than 60 days from this letter's date, and that you will provide the full reasons for any determination as provided for in Section 26.

Yours sincerely,

(Name;
Address;
and Date of Birth)

Suppose your boss arrives; you welcome him and say, "Please come, sit down and have something to eat". You will flatter him but inside you say, "What a trouble has arrived! When will he go?" This is not known to your boss. Thus, two "I's" are within you; one performs action in the external world and the other is inside. You are well acquainted with this inner "I" but others do not have the correct information about it. Spiritual practice therefore, is to unify the two, the internal "I" and the external "I", into one.

Two-ness in one single personality of human being is their disease. The greater the gap between these two "I's", the more you will undergo psychic torment. You must remember that in this second half of the 20th Century there is a great gap between the internal "I" and the external "I". And because of the trouble in adjusting these two "I's" there is an increase in the number of lunatics. This is the greatest disease of the 20th Century.

BABA ("Paramapurusa")

cluding David Coombe, Judge Court (infamous for the Hilton Inquest), Paul Landa (NSW Attorney-General), Gareth Evans (Federal Attorney-General), a heavy dose of other parliamentarians and a host of lawyers and judges.

It was hoped that our \$25 dinner tickets would enable us to bring the attention of these eminent people to the CAADA case and continue the pre-election stalking of Neville Wran. We thought a sophisticated approach would be the best (when only the best will do) for this elevated section of society. So our 'clutch' went into a huddle and wrote a toast for our brothers. Mark (Dhruva) chose his time between Judge Staples and the next speaker. Striding valiantly to the microphone, he took the audience by surprise with a toast "to the three men, Tim Anderson, Ross Dunn and Paul Alister, who are suffering in jail", and reminded Gareth Evans of his words that the NSW Attorney-General should take his political courage into his hands and release the brothers. Before the President

of C.C.L. could relieve Mark of the microphone and his civil liberties "the gentleman from Ananda Marga" returned to his table. He was congratulated on his style and approach by the 'clutch'.

Then Neville got up to speak and proceeded to 'bucket' C.C.L. for their inaction in defending the rights of parliamentarians, judges and lawyers to conspire over the phone, (ie the tapes affair). He was showered with "shames", scoffing and pandemonium.

We gentle and well-mannered folk from CAADA looked on with shocked bemusement at the bantering and mutual derision.

Some sanity was restored by the next speaker, Carolyn Simpson, a renowned lawyer. She expressed happiness that the President had supported civil liberties by not removing "the gentleman from Ananda Marga" from the platform and stated that the Police Minister at the time of the tapings, who of course was Nev himself, should resign in disgrace. This suggestion was greeted with deafening applause.

FIGHTING DEPORTATION IN INDIA

Visnu

Umesh and Viropak from Germany and I had arrived in Gorakhpur the night before not knowing where Ananda Marga was. We were finally directed down a road where someone thought we would find Ananda Marga.

We were fifty yards from BABA's Quarters when suddenly a police vehicle stopped in front of our rickshaw and nine policemen surrounded us.

The next 6 hours with the immigration police brought us wonderful clarity on the issue of police harassment and deportation.

At first our timid minds felt nervous for having been caught. We discussed our situation and the worst scenarios of other deportations we had known. It was obvious we couldn't bluff our way out. None of us liked the idea of making a run for it though we easily could have as our one officer escort on a bicycle taking us to lunch was a laughable excuse for police custody.

We agreed we must fight. BABA had said

at the Patna DMC (2 weeks earlier), "Follow the path of Dharma. All else may desert you but Dharma never will".

The formal "Quit India Notice" was entered in our passports. We were being deported because we "were seen participating in Ananda Marga activities" which in itself was a lie.

We told them what they were doing was illegal and that we would file a case against them. "As you wish", was the reply.

More than \$600 later, the three of us each had a Supreme Court "Stay of Deportation" which meant we could freely stay in India till our case was heard.

The Indian Government and the police will continue to harass us if we continue to tolerate it. This is an opportunity to fight. I've seen people run the moment the police arrive. We have come from all around the world to see our Beloved Guru and we're acting like fugitives from the law.

The problem is we haven't begun to fight. Last year a sister, Mira from Germany and two other brothers filed similar cases but when it came to trial it was dismissed as they had already left. The case was then altered so as to challenge the Foreigners Act which gives police the right to deport on whim without support of the law. Our

cases have been added to these. I am remaining in India. I want very much to participate in this trial and lend supportive testimony. The case has been entered in the Constitutional Bench of the Supreme Court, the highest court in India. The case could come to trial in May or June.

SEEING RED

A group of Colorado scientists have found the colour red actually makes you stronger.

To conduct their tests, the scientists put 30 students in rooms with coloured walls and asked each one to squeeze a dynamometer that measures the force of one's grip. Red walls made the average griprise to 88.5 pounds. Blue walls brought the average down to 84.8 and the colour pink inspired a mere 84.2 pounds of grip pressure.

One of the scientists conducting the unusual study suggested bold red 'arouses' people, stimulating their muscles. Blue, in contrast is 'neutral' and pink is relaxing.

The psychological and physiological effects of colours have also been noted recently by criminologist, Alexander Schauss. In controlled experiments, Schauss discovered that a certain shade of pink had significant effects on the behaviour of inmates. He found that hostile attitudes of confinees at a Naval Correctional Centre were eliminated after they were placed in a special "pink" room.

At another institution to try out the pink room it was found that "the calming influence of pink reduced altercations in the cell by 30-40 percent!"

The physiological effects of the special pink hue are that within three seconds of being exposed to it, subjects register a 30-40 millibar drop in blood pressure - a response more rapid than any drug. Subjects also experience a loss of physical strength, as indicated by the experiments of the Colorado scientists.

These studies appear to be confirming

what Yogis have been describing for millennia. For example, in Yogic philosophy, the colour red is equated with physical prowess and aggression. Scientific research is turning the esoteric into the exoteric.

ORIGINS OF SWASTIKA ?

The timeless Tantric symbol, the swastika is found in many cultures around the globe, although in modern history it is unfortunately remembered in association with Nazi Germany.

Spiritually it is a cosmic symbol representing spiritual enlightenment and the unwinding kula-kundalini.

Now two physicists have suggested that the swastika first appeared to our ancestors as a giant celestial apparition.

In experiments exposing hydrogen gas to electricity and magnetism, it was found at first the charged gas glowed and then, to the scientists amazement, it parted to form the silhouette of a swastika.

The unexpected observation led the researchers to speculate that the gaseous tail of a comet passing through the earth's magnetic field might cause a similar phenomenon. Such an event could have occurred repeatedly throughout the ages.



